THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive." BOOK OF MORMON, ALMA 7: 23.

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THE GOSPEL OF CHRIST FOR THE JOY OF MAN*

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

I AM SURE that we all rejoice in the encouragement and satisfaction that we have just received. We could well say to the eminent gentleman who has just addressed us that nothing could be said to give us greater and more lasting satisfaction than that our youth are learning principles of righteous conduct and are being trained in the Gospel of Christ, preparatory for duties as citizens of the country and for their service to fellowmen and God.

I do not know that I can adequately convey to you a message that is in my heart to-day. I have felt that we have a duty, a paramount duty to all the world and to the Church to interpret the Gospel of Jesus Christ in a manner that shall appeal—to reveal the joy of it.

To-day is Good Friday, a day which is set apart in Christendom in memory of the crucifixion of the Saviour of the world. I have seen several representations of the personality of Christ portrayed on the stage, and more recently portrayed on the moving-picture screen. I cannot remember that in all these representations I

*Address delivered at the second session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U. S. A., April 6th, 1928.

have ever seen the Christ made to appear happy. I have seldom if ever seen Him appear to smile. All of the representations have brought a message of gloom, sadness and final death. It may be that certain good is accomplished by such representations. I take it that it is desirable that we should remember the sufferings of our Lord and Saviour. We are called upon by the Lord Himself to commemorate His broken flesh and His spilled blood. His remarkable, incomparable sacrifice should never leave our minds, for it is by and through that sacrifice that He did become our Saviour and our Redeemer. Yet at the same time I do not look upon the Saviour of the world as a man of gloom; nor do I regard the Gospel He gave to the world as one of despair, or one which is intended to kill the joy in humanity.

All the natural world bids us have joy. The flowers that bloom, the sweet perfumes that greet our senses, the colours that enliven our environment are all calculated to bring to us joy, to enliven us with a sense of beauty, richness and fulness of life.

Christ did not come to take the colour out of life, and I attribute the large measure of indifference to His word, indeed, the resistance which is set up against it, in no small part to the erroneous interpretation of His cause, of His life and His service—under which misinterpretation the world has suffered for centuries of time.

"Men are, that they might have joy." It is as natural to long for joy as it is to live, and it would be a perversion of the fundamental philosophy of things if religion were to be interpreted as an imposition upon life, to take out its joy and its gladness.

A STABILIZING FORCE

I am thinking of the host of young, of these armies of Boy Scouts of whom we have just learned. I am thinking of their attitude, and I am delighted that the Doctor reminded us that the program which the Boy Scouts' organization provides for these young men is of temporary and partial character only. These young men, a million strong, need something to stabilize their lives. They need a force to guide and direct them. They need to realize the richness and the beauty of life, not only during their youth but all through their maturity, and we hold out to the world blessed, beautiful, cheerful, life-giving principles of the Gospel of Christ to supply that vital need. It is incumbent upon those who teach the youth to interpret the Gospel for them in such terms that they may see its joys, its encouragements.

PROVISION FOR PROGRESSION

Every man loves to improve. Progression is the very law of life itself. The Gospel of Jesus Christ, as interpreted by the Prophet Joseph Smith, is the embodiment of eternal progression. Improvement is constantly advocated and provision for it is

made. Men seek to-day to improve their temporal condition. It is a day when men have been able to harness the forces of Nature, and, by the inventions which have been devised, more liberally enjoy the resources of Nature than ever before.

The Gospel of Jesus Christ is in no sense incompatible with such important improvements. It recognizes the intelligence in man. It seeks through education to develop that intelligence, to expound the principles of life, to investigate and understand the secrets which Nature and the universe hold.

Material prosperity is not repugnant to the spirit of the Gospel. Indeed, it is regarded as being an accomplishment worthwhile to be able to so accumulate or organize an industry or enterprise as to improve the conditions under which people live. It is selfishness and personal aggrandizement at which the Gospel directs its injunctions. But when one who has the true spirit of the Gospel at heart, one who has consecrated himself to the service of God and his fellowmen, has been able to acquire property or to organize materials or forces for the improvement of conditions, he in no sense comes under condemnation. The spirit of consecration, devotion to the cause, to altruistic interests, is of the very genius of the Gospel.

JOY THROUGH SACRIFICE AND SERVICE

When Christ said to His disciples that they should take up the cross and follow Him, I have never interpreted that to mean that they were to load upon themselves gloom and despair. He said: "I am come that ye may have life, and have it more abundantly." He engaged His disciples to disseminate the glad tidings of great joy which He taught. It is true that He made sacrifice; it is true that His life was filled with many wrongs to Him, and that He suffered inexplicably, and yet I cannot but think that in all His sufferings, indeed, even in the giving of His life, He experienced a joy that transcends the comprehension of the finite mind. He knew of the vitality of the work which He did. He knew He was the Saviour of mankind. He knew of the beneficent results that would follow His supreme sacrifice, and that knowledge could not have failed to transport Him with a joy that no one can fully appreciate and realize. The joy of service, the joy of spreading His great work, is the only comparable joy that we may have.

I want the youth of Zion, as well as the youth of all people, to know that to believe in Christ and to live His Gospel is to bring the supreme joy and happiness into their lives. There is no royal road to the happiness of mankind excepting the path which Jesus set.

OUR OBLIGATION

And so, my brethren and sisters of the Church, having these wonderful interpretations of the life of Christ and of the purpose

of His ministry given to us by the Prophet of the latter days, it becomes incumbent upon us so to live and so to teach that the world will long for the Gospel of Christ as it longs to-day for pleasure and the gratification of appetite.

"How beautiful upon the mountains are the feet of them that bring glad tidings of great joy!" These glad tidings are entrusted to us to give to the world, and to give to our youth. I pray God that we may have the vision, the strength and the love to give them faithfully, in the name of Jesus Christ. Amen.

SIGNS THAT FOLLOW

Elder Ervin R. Stoker

When the Master was upon the earth in mortality He "called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." The power He gave them was the Holy Priesthood—which same power has been given to the Elders of the Church of Jesus Christ in these latter days.

Little Johnnie Jeffries, a member of the Belfast Branch, Ulster District, of the Church of Jesus Christ of Latter-day Saints, had been ill and bedridden. For eighteen long weeks he had, in suffering and with longing, been confined in a hospital. Just how long those weeks were, only a little boy, dreaming of the open air and sunshine, could know.

The Elders administered to him at times, but he did not improve much. Finally, though, he did recover enough to be taken home; but in a few short weeks sickness again made him its prey. This time the pains and aches to which he was subjected were more severe than before.

The Elders had been commissioned of God—they did not doubt that for an instant—and, being so commissioned, they had authority, through the Holy Priesthood, to heal the sick in the name of the Lord, according to their faith and the will of God. Why was the sickness not healed? One day President Evan H. Jenkins, while reading the Bible, was struck with the passage wherein is related the story of Jesus healing a man who was possessed of a devil. It appeared that His Apostles had tried beforetime to do this and had failed. When they saw that Christ had cast the devil out of the man, they asked Him why they had not been able to do so, they having had authority given them. The Master told them that it was because of their lack of faith, but added: "Howbeit this kind goeth not out but by prayer and fasting."

So a fast was held for Johnnie Jeffries throughout the Belfast Branch, and prayers were specially offered in his behalf. He was administered unto again by those who held the Priesthood of

God. Immediately a change was wrought—his pains and aches left him; he was whole. The healing Spirit of the Lord had performed another miracle!

It is such signs as these that were to follow those who believe.

AN IMMEDIATE ANSWER

Elder Ezra M. Parry

At the conclusion of the Sacrament meeting of the Wolverhampton Branch, Birmingham District, March 18th, 1928, Sister Ward requested that the Elders accompany her home to administer to her little girl, Dorthea, age four, who was suffering with pneumonia. Elder Henry J. Bates and I did so, and upon arriving found the child very ill. Normally, Dorthea was very bright and alert, but on this occasion she lay still, save for occasional coughing, and our efforts to persuade her to speak or to rouse were in vain.

We proceeded with the administration, Elder Bates anointing and I sealing the anointing, with Brother John B. Ward, the child's father, uniting with us in the latter. Not more than five minutes had elapsed following the administration, when, by her own strength and of her own accord, Dorthea arose to a sitting position and commenced to talk and jest in her usual manner, as though she were perfectly well.

Elder Bates and I returned to our lodge that night, greatly thrilled, and marveling over that which we had beheld. It was nothing short of the power of God in answer to our united faith and prayers which had made such a change in Dorthea.

A few days later Brother Ward informed me that the change we had witnessed was beyond the explanation of the Doctor who called on the morning following our remarkable experience.

This occurrence to me was conclusive evidence that God lives and that He still hears and answers prayers.

TRUTH'S APPEAL TO A LAD

Elder William Cooke

My father, David Cooke, was born on January 2nd, 1833, at Shettleston, County of Lanark, Scotland. His mother, being a very religious woman, attended church every Sunday with her family and very often read the scriptures to them. My grandfather had ceased to attend church because of the confusion existing among religions.

One afternoon when my father was nine years of age, as he was coming home from church his attention was arrested by two "Mormon" missionaries preaching on the street. He listened and became interested in their message. After the meeting closed he

rushed home to his mother, exclaiming: "O Mother! I have just listened to two missionaries preaching on the street! They were preaching the same things that you read to me from the Bible, but they explained them differently to the way our minister does! They are going to hold a meeting to-night. May I go?"

His mother gave her consent and he went to the meeting. He returned home filled with enthusiasm over the things he had heard, and gave her no rest until she promised to go with him to the next meeting.

When my grandmother heard the Gospel for the first time, she too became interested, and convinced my grandfather that this Church was something different—which resulted in my grandfather's attendance at the meetings.

After a short time father asked his father and mother if he could be baptized; for he wished to become a member of the Church. They gave their consent; he was baptized at the age of nine years—the first of the family to become a member. Soon after, his father, mother and his oldest sister entered the Church, followed later by a younger sister. This happened in a mining village named Baileston, near Shettleston, Scotland.

Some years later father and his oldest sister, Mrs. Mary Cooke Brown—then a widow—crossed the plains in a handcart company, with the sister's four little boys, who were all under ten years of age.

WORSHIP GOD ALONE—REVERE HIS SERVANTS

Elder Harold T. Pardoe

In answer to an oft-repeated question—Do the "Mormons" worship Joseph Smith?—let me unhesitatingly say that they assuredly do not.

A short time ago the writer saw a potter at his wheel. From a lump of clay he deftly fashioned a vase—truly a work of art. But my mind did not dwell long upon the vase, but rather admired the skill of its creator.

The life-story of the Prophet Samuel is well-known. He was born in answer to prayer and given to the service of the Lord from his youth. The Lord spoke to him in his childhood; he later judged Israel, anointed Saul king, rebuked Saul and anointed David. The people revered him as a prophet, as an instrument in administering the will of God, but they did not worship him.

In like manner we see the boy Joseph Smith seeking for truth; then we see the man, Joseph Smith the Prophet; and although one of the most glorious manifestations that was ever given to man was given to him, although he heads the greatest and last of all dispensations, we do not worship the man, but our Heavenly Father, whose instrument he was.

That the time may speedily come when the name of Joseph Smith will be a household word for good, and when the Lord's message restored through him will cover the earth as the waters cover the mighty deep, is the prayer and desire of Latter-day Saints. They worship only God, and revere His chosen oracles.

PLENTY OF TIME

O Lord, Thou knowest the moments are so few
When we can kneel and pray;
There are so many things to do,
So many things to say.
And if we sometimes lock our hearts away
A little while, the noise comes clamouring through
And leads our thoughts astray.

Yet Lord, it may be that we need not wait for
Special time and special place of prayer,
Though it must ever be an added sweet
For us to meet Thee there.
Thou art so gracious, and we need Thee so,
It may—it must be Thou wilt go
Through the whole day with us—its worries know,
Its songs and sadness share.

Come with us Lord; 'Tis raining and the cars
Are full, and puddles round our ankles play.
Or if we house-keep, let a little ray of glory
Gild the pans and pickle jars.
Come, though we're very busy Lord, remind us
There is so much we might discuss with Thee
If only we had hearts and eyes to see,
Though mountain-high our pile of duties lay.
Dear Lord, come with us through our working day,
And teach our hearts. Thou surely hast assigned us
Plenty of time to pray.

DORIS CANHAM.

THE PHILOSOPHY of the heavens and the earth, and of the worlds that are, that were, and that are yet to come into existence, is all in the Gospel that we have embraced. Every true philosopher, so far as he understands the principles of truth, has so much of the Gospel, and so far he is a Latter-day Saint, whether he knows it or not. Our Father, the great God, is the Author of the sciences; He is the great Mechanic; He is the Systematizer of all things; He plans and devises all things; and every particle of knowledge which man has in his possession is the gift of God.

BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 21, 1928

EDITORIAL

STEPHEN L. RICHARDS—CHAMPION OF THE HOME

Elder Stephen L. Richards, a member of the Council of the Twelve Apostles, was born June 18th, 1879. He displayed from his youth rare gifts of mind and character which have led him into a usefnl and distinguished career.

Elder Richards is well educated, a student and graduate of several excellent universities, and he is a wide and discriminating reader. In the practice of his profession, the law, he showed himself possessed of unusual powers of clear and logical thinking. His business acumen has made him a valuable counselor in the field of commerce. His steadfast demand for righteousness has been a power for good in civic affairs.

The Church has ever claimed his full allegiance. He has always taken part in the various Church activities, and is therefore familiar with life within the Church. He has held many positions in the organizations of the Church. He was ordained an Apostle on January 18th, 1917.

As a member of the Council of the Twelve, Elder Richards has laboured indefatigably for the advancement of the restored Gospel of Jesus Christ. The Sunday Schools, religious education, temple service and other phases of Gospel work have received the benefit of his constructive insight. He has taught everywhere that we should find, within the Gospel fold, full and complete happiness—the joys of body and mind; of toil and recreation. He has preached, unceasingly, the beauty and need of happy and loving homes as the necessary units of a civilization conforming to God's will. His own home, devoted wife and large family, exemplify his championship of home and home life.

Elder Richards is skilful in debate, persistent in purpose, honourable in motive, vigorous in defense of truth, a true friend, and an intelligent expounder of the Gospel. To the discharge of his holy duties as an Apostle he has given his full strength—he has withheld nothing—and he has been greatly blessed in his ministry. His grandfather, Willard Richards, lay a prisoner in Carthage jail with the Prophet Joseph Smith, ready to give his life in defense of the Prophet. The same blood of courage and devotion courses through the veins of his grandson.

The *Millennial Star* extends the hope that Elder Richards may enjoy many happy returns of his birthday anniversary.

W.

TO THE SISTERS

THE SPRING CONFERENCES are over, and the sisters in every District have been met and encouraged in their duties and privileges as Relief Society workers. As a result of this survey, much encouragement is felt and many congratulations are due earnest workers.

The slogan for the coming year—Peace in our Branch—must ever be our watchword, and progress our guide; our aim, that we may constantly grow in intelligence and feel in our hearts greater love for our fellowmen—especially our own Church members—as well as a greater nearness to our Heavenly Father. This is "our job" as much as it is to assist the sick, the poor, the unfortunate. The morale of the entire Mission is in our hands. We must not falter, but grow each day.

LEAH D. WIDTSOE

WHAT IS HAPPENING TO-DAY?

FOR THE RECORDS of the past all lovers of truth are grateful. But it is not necessary in this Church and Kingdom to hark back to time-obscured happenings for proof of the power of God among men. The Church of Jesus Christ of Latter-day Saints is the Lord's Church on earth to-day; it holds the power of the Priesthood to-day; it exists for the good of men to-day; evidences of vitality and power are within it to-day. God is not shut up in high heaven, as some would suppose. His workings are abundantly manifest.

The Prophet Joseph Smith, the succeeding Presidents of the Church and many others have faithfully kept journals during their life-time. In them and elsewhere are recorded evidences of the Lord's healing, protecting, providing and directing power. Many thousands of instances have been written; they have fed the truth-hungry. Tens of thousands have never been recorded, and have gone from the memory of man with the passing of those who saw and heard. Spiritual gifts are still operative. The infirm are being healed; the needy are being provided for; the Lord blesses those who seek and trust.

Several original writings bearing personal witness of these facts appear in this issue of the *Millennial Star*. Such contributions are welcomed. They need not be long; they need not be Gospel treatises; they need not be replete with scripture. Personal experiences, unusual incidents, heartfelt expressions—all men are human and welcome human experience. It is good to know what is happening to-day. It is good to know that the Lord lives and acts.

RICHARD L. EVANS

ASPECTS OF TITHEPAYING

Elder George H. Brimhall

Is non-tithepaying a serious forgetting of the Lord? Apostasy is the inevitable end of persistent non-tithepaying. The Lord has declared that those who abide not the law of tithing shall not be found worthy to abide among the Saints. Who would attempt to make the Lord a falsifier?

Formal action of excommunication for non-tithepaying may never come. The man may not be *cut off*, but he will *die out*. The steps of decay are usually these: First, diminution in payment of tithes; second, excuse-hunting that does not satisfy the soul; third, cessation of tithepaying; fourth, fault-finding concerning the use of tithing one does not pay; fifth, laxity in other duties; sixth, general indifference concerning Church interests; seventh, positive attitude against the word of the Lord. Every one may not go in just this order of retrogression, but the decline is sure and the end is certain. The Lord has declared it, and history has recorded it of individuals and communities.

Social Aspect—Tithepaying is the most equitable and natural distribution for public support. Behind it stands the principle enunciated by the Lord Jesus Christ, that "to whomsoever much is given, of him shall be much required." Tithing is an income tax divinely assessed and paid as a free-will offering. The payment is free from all coercion, except such coercion as material, social and psychological consequences may impose.

The giving of the surplus on entering the Church is of the highest sociological value. It is a sort of new financial birth. We all come into the physical world objectively equal. We enter the Church by baptism with equal spiritual privileges before us, each one with what he needs, but no surplus. We are tithed, and enter the Lord's financial realm relatively equal. Jesus evidently wished to impress this upon the young man who boasted of common ownership of moral wealth. Then the Master put him to the test of financial leveling, a coming to the plane of needs, and this seeker of eternal life refused to be born into that life financially. His surplus owned him, and he went away sorrowing. Compare the system of providing men according to their needs with that of providing them according to their greeds.

Tithing is a law of perfect financial liberty. Tithing to a believer is a debt of honour, the highest social and individual honour. Debts of honour are the first to be paid. The unsecured creditor is deserving first consideration. As a rule, men in the Church who will not pay their tithing do not pay their other debts. Tithepaying begets communitive confidence. False to man, false to God, is true; but no more so than true to God, true to fellowmen.

Now, let us examine the sociological effect on the individuals,

in this case. One pays what he considers to be a divinely imposed obligation for the public good, the distribution of which is through what the receiver recognizes as a God-planned system of public benefaction. He is helped and is grateful to the system and to its Author. He is under obligation to no individual. Man-praise is out of the question. In the other case, help is rendered in such a way as to feed the vanity of the giver, and to place the receiver under obligation. Personal honour and praise are inevitable; gratitude for a system impossible.

People who insist upon the distribution of their own tithing are either distrustful of the Lord's agents, or ultra-anxious concerning the getting of glory.

Tithepaying, or the neglect thereof, cannot fail to affect the greatest of all social units, the family. Under the law of heredity, what will be the tendency in offspring where the parents are conscious of not dealing honestly with the Lord? On the other hand, what results may parents look for in the bearing and rearing of children under the consciousness of being fair and honest in their dealings with their Father in heaven?

Psychological Aspect: Tithing is a self-imposed obligation by the acceptance of the law.

It is one of the most reliable guarantees against the "greeds."

It prevents one from being owned by the external. The tithepayer owns his property; it does not own him.

Tithepaying is a source of encouragement, in that it makes possible a feeling in each individual of a financial equality before God.

It is a system of developing generosity unalloyed by vanity.

The persistency of the pressure of tithepaying brings into play ideas, emotions, and activities of fidelity, that give strength to character and endurance of nobility in the ego, or self.

Tithing is one of the progressive activities demanding a living, increasing faith. It is an exercise of the faithfulness of the divine within to the divine without. It tests and trims one's ability to stand at the post of honour with every opportunity to desert it. It builds up an individual acquaintance with God. It brings about a sort of comradeship with Divinity, which fosters a financial faith and a necessary ideal feeling of ease—not an inactive ease, but an energetic ease.

In the lexicon of the faithful tithepayer there is no such word as penury. His self-reliance is so reinforced by his reliance on the Lord that his very spiritual, intellectual and financial attitude demands confidence and creates resources.

By the gate, or seeking the welfare of the kingdom, is the only way to eternal possession and increase. Knowing through doing is more than a mere *knowledge of*; it is an *acquaintance with*; it is truth tested; it is light plus warmth. It is intellectual assent transmuted by action into character fiber. The principle or law

of tithing can only partly be known to the learner of the word. To know fully the doctrine, the work must be done.—From *Tithing*, a pamphlet.

BOOK OF MORMON STUDIES*

The Plates of Nephi: The discovery of the land of Zarahemla and the events in connection therewith occurred between the years 279 and 130 B.C. The record of the accomplishments and struggles of the descendants of Lehi—the Nephites and the Lamanites—were kept upon the plates of Nephi, which plates were handed down from father to son or successor. This practice continued until the days of the Prophet Mormon, who lived and wrote an abridgement of the record about the year 385 A.D. The remainder of the book from the writing of Amaleki in 130 B.C. is the abridgement of the plates as made by the Prophet Mormon, from whom the Book is named. Read the title page and the brief analysis on the first two pages of the book.

Mormon's Abridgement: "The Words of Mormon were written between the time of the destruction of the Nephites at Cumorah and the death of Mormon—or between 385 and 400 years after the birth of Christ. These "Words" are Mormon's preface to his abridgement of the records of the Nephites. The books that precede it in the Book of Mormon are translations direct from the smaller plates of Nephi; all that follows is the abridgement made by Mormon, which was continued after his death by his son Moroni.

"The writings on the smaller plates of Nephi pleased Mormon, because he knew that so many of the prophecies and revelations therein contained had been fulfilled, so he took them and added them to his own record. He was inspired to do this by the Lord for a wise purpose, which purpose he himself did not understand. But it has been made plain in these days. When Joseph, the Prophet, had translated one hundred and sixteen pages of Mormon's record, Martin Harris, his assistant in the work of translation, teased him so often for permission to show these pages to his wife and others that Joseph at last very reluctantly consented. Martin agreed to show them only to certain parties. He broke his promise. The pages were stolen for the purpose of altering them, so that when Joseph translated them again these people could bring forward the sheets on which they had changed the writing and say that Joseph could not translate the same thing twice alike. To prevent this the Lord told Joseph not to retranslate that portion—which was called the Book of Lehi—but

*Lesson 13 of the Relief Society Course of Study—for use on the first lesson night in July. Read from the Words of Mormon to Mosiah, chapter 14.

to translate that which was contained on the smaller plates of Nephi, part of which covered the same ground as that which had been stolen by Martin Harris' professed friends."*

Mosiah, the Nephite leader who was led by God to discover the land of Zarahemla, was made the first king of the united peoples. His son Benjamin, a righteous man, succeeded him as ruler and also became the custodian of the sacred plates or record. Of King Benjamin's three sons, Mosiah, Helorum and Helaman, the elder, Mosiah, was chosen to succeed his father and to receive and perpetuate the record.

Mosiah's Reign: "Mosiah, the son of Benjamin, was the third king of the Nephites in the land of Zarahemla. He was born in 154 B.C., and died in 91 B.C. He was trained in all the learning of his people, and in the ways of the Lord. This early training bore rich fruit in his subsequent life and charcter.

"About the year 125 B.C., King Benjamin sent a proclamation throughout the land, calling the people together that they might hear his last instructions to them. Among other things he declared his intention of anointing his son Mosiah as his successor. At this time Mosiah was consecrated king, and he reigned in the place of his father.

"At the time of Mosiah's accession, conditions were unusually auspicious. The godly life of his father had exercised a powerful influence over the character of the times. The people, for the most part, were righteous, prosperous and happy. They were not at this time harassed by the Lamanites from without, nor by dissensions from within. Peace and contentment reigned over all the land.

"Mosiah's reign was, during the greater part of it, a continuation of the conditions that had made that of his father so prosperous. The king, like his father before him, laboured with his hands that he might not become burdensome to his people. He reigned thirty-three years, at the end of which time he caused a change to be made in the form of government. The monarchy became a sort of republic, and judges ruled instead of a king."†

Return to Lehi-Nephi: "It appears that some of the Nephites in Zarahemla did not like that country as well as they thought they did Lehi-Nephi; so they wanted to go back. They used to tease the king for his consent to do so. After a time he gave it, and a large party started. On their way they quarreled and fought. After the fight the few that were not killed returned to Zarahemla. In a little while another large company started. They wandered in the wilderness for a long time and were in great want of food. At last they reached the land of Nephi. Then their leader, whose name was Zeniff, took four of his men and

*Deseret Sunday School Union Leaflets, June, 1898.

†Deseret Sunday School Union Leaflets, July, 1898.

went into the city. There they talked to the king, whose name was Laman. He agreed to remove his people from the lands of Shilom and Lehi-Nephi, so that the Nephites might possess those parts. King Laman made this treaty in the hope that he would be able to get Zeniff and his followers into his power and make slaves of them. Of course, when Zeniff made the treaty he had no idea what was in Laman's mind; so he went out into the wilderness where he had left his people and brought them all into the city. The Nephites at once began to repair the city and make it pleasant and clean as it was when their fathers dwelt there. There was a temple in the city and Zeniff had priests with him who offered the sacrifices which the law of Moses required. But his people did not keep the law as strictly as they should, and little by little they grew more careless with regard to the things of God. But they were a thrifty and industrious people, and soon grew rich; at the same time they increased rapidly in numbers."*

Relapse into Wickedness: After the death of Zeniff, his son Noah became ruler of the restored land of Lehi-Nephi. But he was a self-indulgent, luxury-loving man, whose thoughts and practices were far from God-like. He led the people into much wickedness for which the Prophet Abinadi, who had arisen in their midst, denounced them. Abinadi was cast into prison and was condemned by the false priests who sat in judgment upon him. Through divine intervention his life was spared until his mission was fulfilled.

QUESTIONS

1. What blessing came to the people in the possession of the sacred records? Why must this always be so?

2. Relate in brief the events which led to Mormon's abridgement of the plates. What possible dilemma in our day was prevented thereby? Tell the story of the plates as related in the brief analysis on the second page of the Book of Mormon.

3. Why did King Benjamin build a tower and what use did he make of it? See Mosiah, chapter 2.

4. Give a synopsis of King Benjamin's instruction to the people. See Mosiah chapters 3, 4.

5. What was the effect of these righteous teachings?

6. Tell of the finding by Ammon of the twenty-four gold plates. See Mosiah, chapter 8. How were these plates used in the Book of Mormon?

7. How do you account for the condition of the people led by Zeniff to the land of their inheritance as it was under King Noah? How may the people of our day prevent this condition?

*Deseret Sunday School Union Leaflets, July, 1898.

GERMAN-AUSTRIAN "GRUN-GOLD FREUD-ECHO"

THE *Grün-Gold Freud-Echo* of the G. F. V. (M. I. A.) was held in the Lehrervereinshaus in Berlin on the 26th, 27th and 28th of May, 1928, under the direction of the Superintendent of Auxiliary Organizations of the German-Austrian Mission, M. Elmer Christensen. As guests President Fred Tadje, Sister Elisa W. Tadje and Mission Superintendent George Albert Smith, Jr., of the Swiss-German Mission were present, with President Hyrum W. Valentine and Sister Rose E. B. Valentine of the German-Austrian Mission. The total attendance for all meetings on Saturday and Sunday was about five thousand. More than seven hundred people attended the excursion on Monday, the 28th of May. The literal translation of *Grün-Gold Freud-Echo* is *Green-Gold Echo of Joy.*

The advance guards of the visitors started to arrive in Berlin on Friday, the 25th of May, and by Saturday afternoon more than four hundred from as far as Königsberg on the north, Breslau on the east and Vienna on the south had signed the register and had been assigned quarters with some Berlin Saint. Hospitality among the Saints rarely can find such duplication anywhere else in the world, and experience in the past shows that when large gatherings of this nature are held, it is seldom necessary to look for hotel accommodations, for the spirit of brotherliness is a part of the make-up of every Latter-day Saint.

On Saturday afternoon contest work in public-speaking for men and women, retold stories, ladies' trios, male quartets, male choruses, ladies' choruses, instrumental trios, Boy Scout activities and poem and story-writing was held between the winners from the Districts. For the past four months the M. I. A.'s here have been concentrating on these events, and it can be reported that more than one thousand people have in that time taken part in contest work in the German-Austrian Mission.

In the evening, activities began in different departments. Following the departmental work a *Freud-Echo* social and dance was held for all M. I. A. workers present at the convention, at which time the contest winners were awarded prizes by the Mission. Sunday morning at eight o'clock all officers and teachers met in testimony meeting, in a spiritual feast of thanksgiving. At ten o'clock a public meeting was held in the Vereinshaus under the direction of the Mission M. I. A. Superintendent.

At a General Convention of all Mutual workers of the Mission in the afternoon, instructions were given in special departments. The new Mission Superintendent of Auxiliary Organizations, Brother Arthur Gaeth, was also introduced at this assembly.

The closing session of the conference, a public meeting, was held Sunday evening under the direction of Mission President Hyrum W. Valentine.

Monday the members attended the excursion to Hessenwinkel am Dämeritz See and participated in the enjoyment furnished.

Monday evening, the close of the three-day gathering, presented a picture of tired Saints and children slowly wending their way homeward, thoroughly satisfied that they had been privileged to participate in one of the greatest gatherings of Saints ever held in the European countries.

ARTHUR GAETH.

FROM THE MISSION FIELD

Release and Departure: Elder Henry R. Price, who has laboured in the Manchester and Newcastle Districts, has been honourably released and sailed for his home in America on June 13th aboard the *Majestic* from Southampton.

Doings in the Districts: *Liverpool*—A meeting of the Liverpool District missionaries convened at Heaton Street Chambers, Blackburn, on Monday, June 11th, with Mission President John A. Widtsoe in attendance.

Nottingham—The first District social to be held in the newly acquired Mansfield meeting-room was held on June 9th, with four branches of the District represented. A Sunday School has been organized at Mansfield, with Brother Bernard Wilson as Superintendent.

DEATH

WARING—Sister Selina Waring of the Blackburn Branch, Liverpool District, passed away on June 5th at the age of twenty-one. Sister Waring had proven herself a faithful and willing worker in the Church since her baptism at the age of eight years. Funeral services were held at the family residence on June 9th under the direction of President L'Etreme Andelin, who spoke, with Elder Iver L. Larsen. The grave at Great Harwood was dedicated by Elder Stanley W. Layton.

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